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which is the special value of the study of Judaism in this period, the Hellenism of the Jewish dispersion is, of course, of extreme importance. Professor Mathews has confined his book expressly, by title, to Palestine. It is hard to see how a larger region could have been included in so brief a sketch, yet a study of the life and thought of Jews in the Greek world is of indispensable importance to the student of Paul and John, and we cannot but wish that it had a place either in this volume or elsewhere in the series. Yet little books should not be expected to do the work of big ones, and the work which this little book sets out to do it does well. Indeed, it is surprising how comprehensive it is within its limits, and how many details the writer finds room for. The temper of the book, also, is to be much commended. The author shows a fair, unpartisan spirit, the spirit of a historian who sees the good as well as the evil in a religion that we Christians are too ready to condemn, and in men whom we are too ready to treat without sympathy and so without insight.

F. C. PORTER.

YALE UNIVERSITY.

DIE MODERNSTE EVANGELIENKRITIK DER KRITIK UNTERZOGEN in Auseinandersetzungen mit Professor Dr. H. J. Holtzmann in Strassburg. By A. BULLINGER. München: Theodor Ackermann, 1899. Pp. 135. M. 2.

THE *Auseinandersetzung* which makes up this volume covers almost the entire field occupied by Professor Holtzmann's *Neutestamentliche Theologie*. The leading topics are, "Who was Jesus?" "The Son of Man and the Son of God in the Synoptics;" "The Christ in Paul and John;" "Miracle and Resurrection;" "The Parousia and the End of the World;" "Jewish and Gentile Christianity;" "The John Question;" "Paul's Juridic Doctrine of Justification;" "The Baptismal Formula and the Trinity;" "The New Covenant;" "The Kingdom of God and the Church."

With regard to the parousia the professor asserts (he gives no reasons) that Jesus spoke in the synoptics of two comings—one in his kingdom, and one still in the future at the end of the world. In the horrors of the overthrow of Jerusalem, 70 A. D., he finds the coming of Christ in his kingdom. The disciples, who heard Jesus—"and Dr. Holtzmann with them"—confounded the two comings. In order to make it appear that Paul was not inconsistent with himself in circumcising Timothy, and that Acts is accordingly trustworthy in reporting

this circumcision, he declares that when Paul said in Gal., chap. 5, "If ye be circumcised Christ shall profit you nothing," he referred only to such as might be circumcised "in the presupposition that circumcision is essential"! This is an example of what the Germans call not "*Auslegung*," but "*Einlegung*"—approximately in English, not "*exposition*," but "*imposition*." In discussing the Pauline justification by faith he agrees with Holtzmann that Christ's death was conceived by the apostle as a substitutional, atoning sacrifice, "to set free the grace of God from conflict with his righteousness." But he holds that the Pauline justification was a *communicating* of God's righteousness to those who had faith, instead of a declaration or imputing of it to them. But here there is no argument, no exegesis, no critical discussion of the Pauline terminology. Instead of argument one finds too often a contemptuous rejection of Holtzmann's conclusions as "*Phantasiebilder*." A merit of the book that should not be overlooked lies in the extended quotations it contains from Holtzmann's *Neutestamentliche Theologie*—a service for which Dr. Holtzmann may be grateful, and which will doubtless be recognized by such of the professor's readers as may not have the latter work at hand.

ORELLO CONE.

CANTON THEOLOGICAL SCHOOL,  
Canton, N. Y.

DAS JOHANNESVANGELIUM. Eine Untersuchung seiner Entstehung und seines geschichtlichen Wertes. Von HANS HEINRICH WENDT, THEOL. D. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. vi + 239. M. 6.

PROFESSOR WENDT has rendered a distinct service by reprinting in more systematic and fuller, yet succinct, form the argument for the composite origin of the fourth gospel presented in his *Lehre Jesu* (I, pp. 215-342; not included in the English translation). For in spite of the very general rejection of the theory therein advanced, and more thoroughly defended in the present work, the conviction has grown, and we are convinced is destined to grow among competent and open minds, that the phenomena appealed to demand an explanation, whether Professor Wendt's or some other.

As we have the right to expect from a scholar of such eminence in a work addressed to scholars, the method employed is systematic and comprehensive. After statement of the critical problem as primarily that of historical credibility, secondarily of authenticity, the discussion